

KOREA WOULD ENTER LEAGUE.

Republic Provides Freedom
of Speech and Press.

Equal Suffrage. Military
Training Features.

Titles and Other Evidences of
Class Abolished.

[BY A. P. NIGHT WIRE.]

SAN FRANCISCO, June 6.—The first copy of the newly proclaimed constitution of the Ta Han (Korean) republic was received in this city today and made public by Dr. David Lee, general manager of the Korean National Association. The constitution, Dr. Lee said, was promulgated on April 27 by the provisional cabinet and representatives of the new government at an unnamed city in the Orient.

The document provides for equal suffrage, compulsory education and military training and abolition of titles and other evidences of class distinction. Article seven expresses the wish that the republic be admitted as a member of the League of Nations.

THE TEXT.

The text of the constitution is as follows:

By the will of God, the people of Korea, both within and without the country, have united in a peaceful declaration of their independence and for over one month have carried on their demonstrations in over 300 districts and because of their faith in the movement they have, by their representatives, chosen a provisional government to carry on to completion this independence and so to preserve blessings for our children and grandchildren.

The provisional government in its council of state has decided on a provisional constitution which it now proclaims:

(1.) The Ta Han (Korean) republic shall follow republican principles.

(2.) All powers of state shall rest with the Provisional Council of State and the provisional government.

NO CLASS DISTINCTION.

(3.) There shall be no class distinction among the citizens of the Ta Han republic, but men and women, noble and common, rich and poor, shall have equality.

(4.) The citizens of the Ta Han republic shall have religious liberty, freedom of speech, freedom of writing and publication, the right to hold public meetings and form social organizations and the full right to choose their dwellings or change their abode.

(5.) The citizens of the Ta Han republic shall have the right to vote for all public officials or to be elected to public office.

(6.) Citizens will be subject to compulsory education and military service and payment of taxes.

(7.) Since by the will of God, the Ta Han republic has arisen in the world and has come forward as a tribute to the world peace and civilization, for this reason we wish to become a member of the League of Nations.

(8.) The Ta Han republic will extend benevolent treatment to the former imperial family.

ABOLISH DEATH PENALTY.

(9.) The death penalty, corporal punishment and public prostitution will be abolished.

(10.) Within one year of the recovery of our lands the National Congress will be convened.

Signed by the Provisional Secretary of State and the Ministers of Foreign Affairs, Home Affairs, Justice, Finance, War, Communication. In the first year of the Ta Han republic, fourth month.

The following are six principles of government:

(1.) We proclaim the equality of the people and the state.

(2.) The lives and property of foreigners shall be respected.

(3.) All political offenders shall be specially pardoned.


(4.) We will observe all treaties that shall be made with foreign powers.

(5.) We swear to stand by the independence of Korea.

(6.) Those who disregard the orders of the provisional government will be regarded as enemies of the state.

AUSTRALIA EJECTS HUNS

June 12th 1919

Los Angeles  Daily Times

KOREANS SLAIN IN CHURCH.

Japanese Soldiers First Fire on Victims, Then Burn Edifice, Says American.

[EXCLUSIVE DISPATCH.]

CHICAGO, June 11.—An American living in Korea has written a friend in Chicago describing some of the atrocities which the Japanese authorities in that land are charged with having committed on the native inhabitants, particularly Christians. The identity of the writer has been concealed for the sake of his own safety. He says:

"On Thursday, April 17, news was brought to Seoul that a terrible tragedy had occurred in a small village some seventeen miles south of Sewen. The story was that a number of Christians had been shut up in a church, then fired on by the soldiers, and when all were either wounded or dead the church was set on fire. It was determined to verify this report by a personal visit. This I did, reaching the village on the following day.

"The appearance of the village was one of absolute desolation. Only eight houses remained, the church and other houses being burned to the ground. The people were scattered about, sitting on mats, where they sat in silence, looking down in bewilderment at the remains of their houses, wondering what they had done that this terrible judgment should overtake them. The story I gathered from them is as follows:

"On Thursday, April 15, early in the afternoon, some soldiers entered the village and gave orders that all the adult male Christians and members of the church were to assemble in the church, as a lecture was to be given to them. In all some thirty-six men went into the church, and sat down, wondering what was to happen. They soon found out.

"The soldiers surrounded the church and fired into it. Most of

the men were killed or wounded and the soldiers set fire to the building. Immediately it was ablaze. Those alive tried to escape, but were bayoneted or shot. Six bodies were found outside the church. Two women whose husbands had been ordered to the church rushed to the scene, and both were brutally murdered, one being bayoneted and the other shot. Both were Christians. The soldiers then set the village on fire and left. The blame cannot be laid on the shoulders of the soldiers; officials higher up were doubtless responsible. Some of the officials were in the village on the day previous to the massacre.

"On the afternoon of the same day I also visited what was formerly the beautiful village of Su-Chon. The streets were lined with ash heaps, and out of forty-two cottages only eight remained. Following is the story the people told me of what had happened:

"Before daybreak some soldiers entered the village and, going from house to house, had fired the thatched roofs, which quickly burned the homes. The people tried to put out the fire, but were stopped by the soldiers, who stabbed them with bayonets and beat them.

"After completing this nefarious work, the soldiers left the victims to their fate. Only one man was killed, but many were seriously wounded."

for photo-copy,
Turn over

COPIED FROM JAPAN ADVERTISER. June 15, 1919.

Barbarous methods of repression are still being practiced in Korea according to the information which reaches the Advertiser from first-hand and reliable sources. The following letter, dated May 25th, shows what is going on. The name of the town and the names of individuals are withheld:

"Korea, May 25th.

Dear -----

Eleven boys came here from ----.

All the eleven were beaten with ninety stripes, 30 for each three days--May 16, 17, 18, and let out May 28th. Nine came here May 22nd and two more May 24th. One (names all given) died about noon May 23rd; one died this evening. One is very sick. One seemed very doubtful but afterwards improved. Two are able to walk but are badly broken. Four are able to be about though they have broken flesh.

----- rode from ----- on his bicycle and reached here about an hour before his brother died. The first six who came into the hospital were in a dreadful fix four days after the beating. No dressing or anything had been done for them. Dr. ----- has just told me that he feels doubtful about some of the others since ----- died. It is gangrene. One of these boys is a member of the Chun Do Religious Association and another is a Christian. The rest are all Chrisitnas. Mr. ----- has photographs. The stripes were laid on and the flesh pounded to a pulp."

EVERY
PV119G



Seoul, June 23rd. It is reported here to-day, by Japanese in close touch with high officials, that the Governor General, Hasegawa, will certainly resign in the near future, probably about the 26th of this month.

Democratic Ideas in Japan.

A missionary who has lived many years in Japan, gave an address this week before a large number of foreigners in Korea. Among other things he said: "The Japanese Christians who know the conditions are thinking of you and praying for you. They do not approve, and thousands of others do not approve of the military system here, and they hope that a civil administration may be speedily substituted. The Japanese themselves are now struggling to free themselves from the remains of an old system. To-day in Japan, the spirit of democracy is spreading among the people; it is found among the students, among the business men, among the laborers. This spirit of democracy is as yet unformed, but it is there, and must be ^{reckoned with.} ~~respected~~

False Reports.

Japanese law requires, in case of burial of the dead, that a doctor's certificate, giving cause of death, be presented. A foreigner told your correspondent this week that four cases of death from gun-shot wounds in the back made by Japanese were reported to the police, ^{with} the cause of the death, certified by themselves as the doctor in charge of the hospital where the men were. The certificates were returned and a new form was made out, by the police, simply stating that the men died suddenly. The doctor was to sign this.

The authorities do not wish the facts put on record.

JUST PUBLISHED

The Korean "INDEPENDENCE" AGITATION

Containing Editorials Reprinted from the Seoul Press.

PRICE 20 sen, including postage. The "SEOUL PRESS" Office, SEOUL.

NANDAEMON-DORI, SEOUL. TELEPHONE: No. 410. " 411.

Provisions, Wines & Spirits, Cigars & Cigarettes, Toilet Articles, ETC.

THE NEW FRENCH REMEDY. THERAPION THERAPION THERAPION

The Seoul Press.

Taihei-dori 1-chome, Seoul, Chosen. TELEPHONE: No. 848. CABLE ADDRESS: PRESS.

Published every morning except Mondays on the day following a National Holiday. TORO YAMAGATA, Editor and Publisher.

SUBSCRIPTION:

(PAYABLE IN ADVANCE.) 24 Single copy. Y 2.50 per month. Y 12 per half-year. Y 25 per year.

WEATHER FORECAST.

(SUPPLIED BY THE SEOUL METEOROLOGICAL OBSERVATORY.) 5 p.m. yesterday to 6 p.m. to-day. Weather: Cloudy. WEDNESDAY, JUNE 18, 1919.

It was definitely decided at a Cabinet Council on the 13th inst. says the Japan Chronicle, that a new Bureau, called the Treaties Bureau, should be established in the Foreign Office.

Major-General Straff, a Russian officer living at Roppongi, Azabu, Tokyo, was arrested on the 5th instant at 5 p.m. in the act of photographing the strategic zone of Tokyo Bay from the coast at Kamekura.

It is reported that Mr. Masao Yonemura, a graduate of Tokyo Higher Sericultural School, has been engaged by the government of the state of Mysore, India, as a sericultural teacher.

SPECIAL ALLOWANCES FOR GOVERNMENT OFFICIALS.

A Government-General Ordinance was officially gazetted on Monday providing for increase in the salaries of Government officials in Chosen. The increase is made in the form of special allowances and is temporary in nature.

THE AGITATION

AGITATORS FROM VLADIVOSTOK RELEASED

As reported at the time, noa Yi Pal, aged 71, and four other Korean old men shouted "Mans-i" in front of the bell-tower at Chongun on May 31, and Yi Pal stabbed himself in the throat with a knife in a fit of excitement.

ARREST OF A LEADER.

One Sin Syenka, aged 29, teacher of a Keulbang in Mubaili, Kalmemyon, Cholwon District, Kangwondo, was arrested on Friday in Piludong, Seoul.

DISTRIBUTION OF INFLAMMATORY PAPERS. On Friday last, copies of the inflammatory paper called the Chosen Dokuritsu Shinbum (Chosen Independence News) were found distributed in the northern part of Seoul.

TRIALS NEARING THE END.

Up to Saturday last, 221 cases of agitation involving 815 men have been tried at Seoul Local Court. Thirteen cases involving 88 men are still unsettled.

TOTAL NUMBER OF PRISONERS.

From March 1 last, when the agitation broke out, up to May 25 9,059 persons have been arrested and imprisoned throughout the peninsula in connection with the movement.

PERSONAL NOTICES.

Police-Inspector Miyadate, finishing his inspection tour in Europa and America, returned here last evening.

Major General Ushio, Commander of the 40th Brigade at Yung-san, returned here from Tokyo yesterday afternoon.

General Utsunomiya, Commander-in-Chief of the Army in Chosen, will entertain to dinner at his official residence at Yung-san a number of Chiefs of the Police Affairs Departments of the different provinces, now in town for a conference.

We are glad to learn that the condition of Surgeon Major-General T. Sato, Director of the Medical Affairs Department of the Military Headquarters at Yung-san, who was recently reported to be seriously ill, is gradually getting better.

According to report in hand Mr. H. Nakamura, formerly Agricultural expert of Chokumin rank in the Government-General will have conferred on him the degree of Nogaku Hakushi (Doctor of Agriculture).

Latest

(SPECIAL SERVICE)

THE G DRAFT OF CO

Paris—The discussion of the draft of the answer will be delegates at no GOLD RE GO Vladivostk Omsk Govern Japanese Allied repr bullion held conversion of money, and a to 570 million JAPAN

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TOKYO, THURSDAY, JUNE 26, 1910

Korea and the Future

The anonymous writer who replied in the Tokyo Nichi Nichi to an article which appeared in this column a few days ago grasped the point which we specially wished to make. "The Advertiser," he said, "anticipating a day when China will come under the control of one or more Powers, entertained a doubt if Japan has the ability to control an alien people." That is precisely the question which recent events in Korea have raised, and its bearing on Japan's future is so great and obvious that we are glad to see it plainly posed in a Japanese newspaper. It will promote understanding if we restate the position. We do not so much "anticipate a day" of foreign control for China as observe that Japan definitely claims a special position in that country which involves special responsibilities if the disintegration of China continues. Further, we point out that the mandatory system has now been set up over the former German and Turkish colonies. All claims and obligations regarding the administration of alien people must in future be viewed in the light of this system, and it is no dream to expect that more and more, as time goes on, the right of nations to any sort of power over others will be tested by their qualifications for exercising trusteeship. Such qualifications will necessarily be measured by the treatment they have bestowed on their own wards, and therefore, if Japan should claim any special authority in China, Korea is the test by which her qualifications will be judged. That is the aspect of the Korean affair which we sought to bring before the Japanese public. It is of vital importance to Japan's

use. English initiative and help has promoted the scientific study of the languages of India. The present patois of the South African Boers stands on a legal level with English, and the inscription that encircles King George's head on the postage stamps is printed equally in English and the "taal." The present system in Korea aims at "assimilation." The Koreans are to be made Japanese. Necessarily they must be an inferior kind of Japanese; not being natives of the heavenly land and descendants of the divine ancestors how can they be equal? The bearing of Shinto as a national religion on this question of colonization is one which deserves serious study by Japanese; they are more capable than foreigners of understanding the effect of those deep and subtle distinctions of feeling which have their root in ancestor worship when it is a national as distinct from a personal religion. But "assimilation" perfect or imperfect, is the plan. From next year the Korean language will no longer be used in schools. But while their "Koreanism" is taken from the Koreans, "Japanism" is not bestowed on them. They send no members to the Imperial Diet, and have no voice, even by nominees or by a Colonial Minister, in the legislative machinery of the Empire. Occasionally one hears enlightened Japanese express the fear that Korea is developing into a Japanese Ireland. If two-thirds of the Korea peasantry owned their own land, thanks to Japanese legislation and financial aid, and if Korea returned a proportionately larger number of members to the Imperial Diet than any province of Japan, the comparison might have some point. Merely to mention these two differences is to show how much Korea has yet to be granted before comparison is possible. Koreans are subjected to race discrimination in its most personal and irritating forms. Japanese officials do the same work as Korean officials—it may be a policeman or it may be a public servant of rank receive higher pay. Wherever the traveler goes in the Peninsula the hand of an alien government is seen. The very porters in the railway stations are Japanese; the Korean who carries your bag to your hotel waits humbly outside the station and receives it from the uniformed "redcap" of the conquering race.

All this seems to the Korean Government-General to be right and necessary or it would not be done. But conceive the effect on the Koreans. They see themselves made a nation of helots and no hope is held out to them that they can attain a self-respecting position of partnership in the Japanese Empire. The result is a sudden outburst of passive revolt, so wide-spread and so deep-seated that it is the curse of the world.

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Comment on what we must call the failure of the present system in Korea begins with full acknowledgement of the material benefits which Japan has conferred on that country, and sympathetic admission of the difficulties she meets with in ruling a people whose native government was for centuries utterly degraded and corrupt. The intention is not to find fault with failures but to throw light on the Korean question from points of view which are not understood here. By the failure in Korea is not meant an administrative failure. Japanese administration has in the main been efficient and progressive. The Koreans are more prosperous and enjoy greater liberty in the legal sense than they did under their own unspeakably rotten despotism. This surface efficiency has been fully developed by Japan. But the present military government of the peninsula has failed to realize that the government of subject peoples demands more than administrative efficiency. They must be allowed to be themselves. If opportunities for self-development are diminished instead of increased how can the new regime be accepted? They must not be deprived of their individuality. The national soul must be liberated, not stifled. Submitting, as they must, to their subject condition, and appreciating its benefits, as they will, given freedom and fair play, they must not be deprived of the hope they can one day attain brotherhood in the state of which fate has made them part. These are not fine phrases which may appeal to a philosopher but which mean nothing to say a chief of police or any other colonial administrator. They express the spirit which alone can make colonial government a success.

Modern experience of colonial government, going back from three centuries from to-day, is summed up in the history of the British Empire, and the lesson of that history is that the only way in which overseas peoples can be successfully incorporated in an empire is by respecting their individuality as expressed in their religion, distinctive traditions, language, art, literature and the other elements which knit the members of one nationality together. The Englishman's success as colonial ruler is largely due to his immense power of leaving people alone. Instead of trying to stamp out a language—always the surest way of preserving it—he encourages its study and protects its

use. English initiative and help has promoted the scientific study of the languages of India. The present patois of the South African Boers stands on a legal level with English, and the inscription that encircles King George's head on the postage stamps is printed equally in English and the "taal." The present system in Korea aims at "assimilation." The Koreans are to be made Japanese. Necessarily they must be an inferior kind of Japanese; not being natives of the heavenly land and descendants of the divine ancestors how can they be equal? The bearing of Shinto as a national religion on this question of colonization is one which deserves serious study by Japanese; they are more capable than foreigners of understanding the effect of those deep and subtle distinctions of feeling which have their root in ancestor worship when it is a national as distinct from a personal religion. But "assimilation" perfect or imperfect is the plan. From next year the Korean language will no longer be used in schools. But while their "Koreanism" is taken from the Koreans, "Japanism" is not bestowed on them. They send no members to the Imperial Diet, and have no voice, even by nominees or by a Colonial Minister, in the legislative machinery of the Empire. Occasionally one hears enlightened Japanese express the fear that Korea is developing into a Japanese Ireland. If two-thirds of the Korea peasantry owned their own land, thanks to Japanese legislation and financial aid, and if Korea returned a proportionately larger number of members to the Imperial Diet than any province of Japan, the comparison might have some point. Merely to mention these two differences is to show how much Korea has yet to be granted before comparison is possible. Koreans are subjected to race discrimination in its most personal and irritating forms. Japanese officials doing the same work as Korean officials—it may be a policeman or it may be a public servant of rank—receive higher pay. Wherever the traveler goes in the Peninsula the hand of an alien government is seen. The very porters in the railway stations are Japanese; the Korean who carries your bag to your hotel waits bumbly outside the station and receives it from the uniformed "redcap" of the conquering race.

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(To be Concluded)

June 25

June 25, the date on which the treaty of peace was to have been signed if it had been possible to complete arrangements to which a greater half of the world is party, certain memories for the Kaiser were on June 25, 1888, that he was Emperor of a week's standing, the Reichstag for the first time. "Annals of Our Time" the record is given: "The German Emperor delivered a forcible speech declaring that he intended to follow the path in which his deposed grandfather had won the confidence and the love of his people and the will of foreign nations. The policy and the message of peace was the keynote of his address." The Kaiser named his father to whom he was anything but filial, suspected of having been seduced with Liberal ideas by his wife. But what had his grandfather's legacy to his allies, the good will of nations? All are agreed that his grandfather abdicated in 1871. At Versailles, of the

England

Glory, how they rise! It's up to us, we'll swing some American brothers-in-law, Ireland as well London to let assistance to the nestling the Irish heard that the asked their Government intervention. We had Government but they would and certainly they had some people are among them—who has it is to be interference was They quite of the times nobody has more English America none that is not And if themselves the ple's business brothers-in-law thing?—Korea

THE SUWON INCIDENT.

Seoul Press, June 26, 1919.

The Japanese poem, a crude translation of which is printed elsewhere today, expresses in our opinion, the correct sentiment all true Christians entertain with regard to the deplorable incident that took place in some villages near Suwon some time ago. The incident, which some people prefer to call a massacre, has caused great indignation among those having the right spirit of humanity regardless of nationality or creed. The perpetrators of the crime have been severely denounced both at home and abroad, and duly punished. Let us hope that they have been made an example of, so that no similar offense will be repeated by ~~our~~ ^{our} soldiers either here or elsewhere.

We have no desire to justify the conduct of those guilty of the serious blunder in question. But when we come to examine it in calm mood of mind, we must admit that there were extenuating circumstances attending it. It is a fact that violent rioting took place in the villages concerned, that two Japanese policemen were killed in a cruel manner, and that some public buildings were burned down. The soldiers detailed to suppress the rioting were new men despatched from home and could not distinguish rioters from peaceful people. It was their eagerness to execute their duty that drove them to excesses. It was really extremely astonishing that they should have blundered.

Inasmuch as they were actuated by the desire to do their duty and their anger roused by what they witnessed, it seems that they are more to be pitied than hated for what they did. In the divine judgment of human doings, it is the motive that drives a man to commit them that is more taken into account than the acts themselves.

It sometimes happens that, what is a crime in the eyes of human law, is not a sin in those of divine law. Judged in this light, the serious blunder committed by some Japanese soldiers near Suwon may not be such a serious sin as to be unpardonable by divine law. For it was done by them with no bad motive, but with the good intent of carrying out what they thought was their duty.

Such an argument in favor of the offenders may sound as a piece of sophistry to many people, who have been tireless in denouncing their terrible deed. But we believe that had Christ been there to judge, ~~he~~ he would have said, "Father, forgive them for they know not what they do". Such a forgiving spirit should be what every true Christian should show towards the sinners. Instead of deprecating and hating them for what they did, rather should true Christians blame themselves, and penitently ask God's pardon for having failed to show them the right way. It is, in our opinion, unbecoming of all those professing themselves to be Christians to show anger and hatred towards them and desire them to be given the severest punishment possible. God's displeasure, we believe, will fall upon such people rather than upon the erring men.

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TOKYO, FRIDAY, JUNE 27, 1919

Korea and the Future

II

When crowds appear on the streets and defy the law they must be repressed. Experienced authorities will employ the minimum of force in this necessary duty, not because they love the rioters but because they know that the less violence is used the sooner will the trouble blow over and the fewer bad effects will it leave. Free speech is a great safety valve to a man or a people with a grievance. As we suggested at the time it would have been better to let the Korean crowds shout "Mansel" till they grew tired of it instead of taking them with the most bitter seriousness and meeting them with soldiers and gendarmes. Soldiers with rifles and bayonets can but use their weapons when they are ordered to disperse a crowd. But if the only Koreans who perished in the disturbances had been those who were shot in the processions the outside world would not have been impressed or disposed to think harshly of the Japanese authorities. Unfortunately the harsh methods of dealing with the processions were symptomatic of the whole policy adopted to restore law and order. We shall say nothing of the morality of the Cheamni shootings in the church or the floggings to death, for the Japanese are as well able to judge it as foreigners are. But what is the outside world to think of the mentality of authorities who had learnt so little from the war that they actually imitated some of the atrocities, which have so deeply blackened the name of Germany? The moral failure to understand the conscience of the world was far more painful to friends of Japan than the tactical blunder of employing too much force in putting down the street disturbances.

What is done is done and we should not revive an unpleasant chapter of history, no matter how recent, if it were not for the hope that a mistake once it is clearly realized will not be repeated. The press has shown remarkable indifference to the reports from Korea. The excess of its reserve in regard to this important Japanese question can only be compared, by opposites, with its lack of reserve and unlimited credulity when charges are being made against foreign countries. But there has been a general acknowledgement that the present military regime in Korea is unsatisfactory, and the Cabinet is credited with the intention of changing it. It may help towards improvement if we point out the effect on Japan's future of an impression that Japan is not well qualified to be a colonizing or supervising Power. Sir Francis Younghusband once said that "there are few Asiatic rulers who, if they have the power to subdue a weaker neighbor will not as a perfectly natural course proceed to bring that neighbor under subjection." He was not thinking of Japan, and the remark, as the war has shown, might be extended to other than Asiatic nations. But with the liquidation of a war which has affected the course of world policy more than any the world has suffered from, there arises a principle as opposite as the poles from the idea that power and proximity are valid claims to authority over weaker peoples. For the first time in history the spoils of war have not gone to the victors but have been, by unanimous agreement of the Great Powers, placed under international control. The effect will be to promote in an altogether new manner the welfare of the subject peoples, but that is not its primary intention. We miss the mark if we suppose the covenant was an essay in altruism or that the League of Nations is a benevolent society. The German colonies are vested in the League of Nations so that, belonging to the League in trust for their inhabitants, they shall not become a bone of contention among other nations. The League of Nations being an international but not a super-national body does not rule directly but by means of mandates. Some critics have assumed that the mandates of the League were but a veiled method of recognizing the separate gains of the Allies. This is short-sighted. One illustration is found in the Japanese press which, taking as cynical a view of the peace as anybody could, complains that the South Sea Islands, which once seemed so great a prize, are now unimportant because they cannot be fortified. Another may be seen in some old history of the Congo Free State. Certain abuses grew up there during the period when the Congo was the personal appanage of King Leopold

II It was exceedingly difficult to find means of compelling that able and unscrupulous monarch to effect reforms. Great Britain, having the "special interests" which geographical contiguity gives, made certain efforts and, of course, laid her government open to the charge that they wanted the Congo for themselves. Fortunately the Belgian Government rose to the occasion and changed the administrative system which had led to the abuses. Observe how much simpler the remedy would have been if a League of Nations had provided an international tribunal and authority for dealing with such troubles. It would have been open to any nation to raise a question which threatened the security of the others or which contravened the purposes of alien administration of backward peoples without suspicion that it was seeking its own aggrandisement, and the League could very easily have caused its mandatory to effect the necessary reforms. The mandatory system seems likely to prove so useful and effective in promoting the interests of all countries that it will stay and will be extended, and the principal which it embodies—trusteeship—will more and more govern the relations of the forward nations with the backward.

The application of this line of thought to the problems of the Far East is obvious. China, if not a backward nation, is in a position in which she requires assistance in bridging the gulf between her old outworn life and the life of the modern world of which, willy nilly, she forms part. A China, divided among foreign Powers, is an obvious war risk, and Japan has intimated time and again that she will on no account permit such a risk to be created at her door. But if China goes on her present course and becomes derelict she is equally a war risk, and Japan's policy logically compels her to prevent China falling to pieces. The interest of the League of Nations lies in seeing that causes of war are not created. The interests of the individual Powers consist in the preservation of the Open Door and peace, order and security for trade. Japan's "special position" gives her a more direct responsibility for the assistance of China than any other Power. Judging by the policy she has persistently followed for many years and by the opinion of her people as expressed by writers of all schools Japan aspires to play the leading part in China. With China in its present case, wallowing like a ship with a broken shaft amid forces that she can neither elude nor control, no one can say how soon or in what form foreign intervention or foreign direction may be required. The part which will fall to Japan will be determined by the confidence which the Powers repose in her capacity for dealing justly and peacefully with alien peoples. The Koreans are a feeble folk and their fate matters little to the remote capitals of Europe and America. China is different. The fate of 300 million people is involved. The principle that guides the Powers in their dealings with weak or backward peoples elsewhere must dominate their actions in the Far East. Not altruism, not idealism, not even selfish fears for their own interests, but the need for eliminating probable causes of war will be the guiding factor. Japan's test as a colonizing Power is Korea. If the end of ten years' uninterrupted control is a revolt which reveals a system of government contrary to the principles of the time and the experience of the rest of the world, and in the suppression of which methods so brutally harsh are employed that they have visibly dug a gulf of hatred and fear between rulers and ruled, how can she claim to be entrusted with authority in China? We have discussed this question mainly as it affects Japan's international standing, but it is not one for governments alone. It is for the people of Japan to consider whether, with Korea before their eyes, they can afford to let their authorities incur similar risks in China.

Mrs. Hawker's Letter

As evidence of Mrs. Hawker's absolute conviction that her husband would return, the following correspondence is interesting.

On Wednesday, May 21, Viscount Northcliffe saw Mrs. Hawker with regard to the suspense which she was undergoing, and on that occasion expressed the firm conviction that she was no need for anxiety.

On the morning of the 23rd the announcement was published that the Daily Mail would divide the prize between the next-of-kin of the winner. Thereupon Mrs. Hawker wrote the following note to Lord Northcliffe:

"I enclose a letter to the Editor of the Daily Mail in regard to the prize of the morning's paper that in the event of the winner never returning the amount of the prize money is given to their next-of-kin in accordance as previously arranged by the Daily Mail."

"While appreciating this generous offer, I cannot and do not, you know, believe that my husband is not alive. I am sure that he will return to hear of the good news. I will be glad to hear of the good news in the Daily Mail and your personal letter to me at this time."

The letter enclosed was forwarded to the Editor of the Daily Mail. To the Editor of the Daily Mail, Sir, With firm faith in God to succour my husband, and in your generous offer, following your kindnesses you and your wife have shown to me during the time of my trouble to be relieved, I am sure that our little Pamela will be happy and not hesitate to venture into the arms and glory of the God of Heaven.

May 23

A LITTLE DEED OF KINDNESS.

Seoul Press, June 28, 1919.

The story that a little act of kindness done by a military sergeant has won the hearts of the Koreans around him, is reported from Kusong, a district in North Pyengyang province. According to the report, Sergeant Y. Tanaka of the detachment encamped there, happened a few days ago to see two Koreans, father and son, indulging in a violent quarrel in the public market. He quickly learned that the old man was one Ko Seung-chong, and the young man his son was Seung-yong. The quarrel had arisen from the refusal of the father to give his son a sum of four yen to enable him to return to Kusong Common school, proposing to give him only half the money asked for. Sergeant Tanaka took one yen from his own purse and gave it to the boy who thankfully received it and went back to his school. A day or two later the father called on the sergeant to return the money, but Mr Tanaka absolutely refused to accept it. This act of the sergeant won the heart of the old man, who told the story to all his neighbors who were also touched by the act, with the result that they are now well disposed towards the troops in their locality.

(Would that all Japanese soldiers were as kindly disposed!)

A LITTLE DEED OF KINDNESS.

Seoul Press, June 26, 1919.

The story that a little act of kindness done by a military sergeant has won the hearts of the Koreans around him, is reported from Kusong, a district in North Pyenyang province. According to the report, Sergeant Y. Tanaka of the detachment encamped there, happened a few days ago to see two Koreans, father and son, indulging in a violent quarrel in the public market. He quickly learned that the old man was one Ko Seung-chong, and the young man his son was Song-yong. The quarrel had arisen from the refusal of the father to give his son a sum of four yen to enable him to return to Kusong Common school, proposing to give him only half the money asked for. Sergeant Tanaka took one yen from his own purse and gave it to the boy who thankfully received it and went back to his school. A day or two later the father called on the sergeant to return the money, but Mr Tanaka absolutely refused to accept it. This act of the sergeant won the heart of the old man, who told the story to all his neighbors who were also touched by the act, with the result that they are now well disposed towards the troops in their locality.

(Wonders that all Japanese soldiers were as kindly disposed!)